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A LIST OF
THE FALSE READINGS
OF
THE SCRIPTURES,
AND THE
MISTRANSLATIONS
OF
THE ENGLISH BIBLE,
WHICH CONTRIBUTE TO SUPPORT THE GREAT
ERRORS CONCERNING JESUS CHRIST.

By THEOPHILUS LINDSEY, M.A. K
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"Surely I ought to know the God whom I worship, whether he be one, pure and simple being; or whether Thou art a threefold deity, consisting of the Father, the Son, and the Holy Spirit."

Dr. Watts's solemn Address to the Deity.

L O N D O N,
PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH YARD.
MDCCC.

A LIST OF
THE FAISE READINGS

THE SCOTTISH

THE SCOTTISH

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WHICH CONTRIBUTES TO THE GREAT
PROGRESS OF THE SCOTTISH



BY THE REV. J. LINDSEY, M.A.
OF THE UNIVERSITY OF EDINBURGH

...to know the God whom I worship, whether
in the one, or in the other, or whether I am not a
...confessing in the Father, the Son, and the
Holy Spirit.
Dr. W. ... in the Bible.

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD, LONDON.
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I HAVE here caused the concluding chapter of a treatise just now printed, *relating to Jesus Christ, and the origin of the great errors concerning him*, to be thrown off separately, for the greater convenience of those who have not time, or are not disposed to look into larger books: but have prefixed to this part some reflexions, and a summary account of the two former chapters, as what might conduce to make it more useful.

The tendency of the whole is to shew, that *the bulk of christians, for very many ages, have been worshipping two new Gods, who are no Gods at all, Jesus and the holy spirit; putting them upon an equality with the supreme Father and sovereign Lord of all.*

The question is certainly important, and demands attention. And there can be no excuse for those who neglect it in these times, and in our own country, when so many obstructions and terrors are removed or diminished, which darkened and overawed the minds of our forefathers; and when the scriptures are easy of access, and open to every one, and all that is necessary

necessary upon this matter for the understanding of them, is to take the words in the sense in which they would be plain and intelligible to the jewish fisherman, and mechanic: for to such the hebrew lawgiver, to such the apostles and their divine Master in general spoke, and were readily comprehended by them.

There is happily a spirit of inquiry gone forth, upon the momentous subject, in many parts of England and Scotland; though it be chiefly confined to the lower and middle classes. The rich and the great are commonly unconcerned about religion, and of course totally ignorant about it; and join in the popular established worship in general without thought. I cannot find more suitable words, in which to awaken them, and all, than those of an excellent person, who, I hope, will long live to serve his country and mankind.

‘ I do not see how a christian of any persuasion,
 ‘ can justify to God and his own conscience, a
 ‘ wilful neglect of such means of religious inquiry
 ‘ as his situation will afford, or a continuance in
 ‘ the profession of those doctrines which his understanding shall ultimately reject. If truth in
 ‘ opinion, and sincerity in profession, be in any
 ‘ case desirable, religious truth, and religious sincerity, is peculiarly so. We are required to
 ‘ worship

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‘ worship God in understanding and in truth;
 ‘ and we are forbidden to offer up at the di-
 ‘ vine altar, the sacrifice of fools. If the precepts
 ‘ of the Bible then, are to be esteemed as of any
 ‘ weight among those who profess the religion of
 ‘ the Bible, it is a duty incumbent upon them
 ‘ before all other *religious* duties, to have some
 ‘ well-grounded opinion concerning that Being
 ‘ whom they profess to adore. A correspondence
 ‘ between our sentiments and professions, all men
 ‘ expect from us; but we seem to regard the God
 ‘ of truth, as a Being far less nice in *his* notions
 ‘ of morality: and that in the solemn offices of
 ‘ devotion, he will readily excuse the highest de-
 ‘ gree of wilful ignorance, and wink at the ha-
 ‘ bitual commission of wilful hypocrisy!

‘ Christian reader! this is no matter of barren
 ‘ speculation: it strikes directly at our conduct
 ‘ through life on a point of serious importance.
 ‘ The public worship of God, we all consider as
 ‘ a point of indispensable obligation: and whe-
 ‘ ther we shall perform this worship, in the way
 ‘ most conformable to the precepts of the sacred
 ‘ writings; or in that way that best suits our
 ‘ indolence, or coincides with our interest; whe-
 ‘ ther we shall pay to God the homage of an up-
 ‘ right heart, or with gross negligence and solemn
 ‘ mockery

‘ mockery publicly repeat what we cannot understand, and join in professing what we do not believe: are subjects of inquiry, which (however easy to determine) every christian, of whatever denomination, must acknowledge it to be of high concern.’ *

* Objections to the Doctrine of the Trinity, as advanced in the Service and Articles of the Church of England; or a Summary of Unitarian Arguments. Manchester, 1788. Pref. p. 4—6.

CHAPTER III.

INTRODUCTION.

The testimony of all the apostles concerning the DIVINE UNITY, and the character and condition of their lord and master Jesus Christ, as being entirely one of the human race. The cause of the early falling away of christians from this doctrine of the apostles. The plainness of this doctrine concerning God and Christ, as laid down in the scripture. A rule by which every one may be able to decide for himself concerning it. By following this rule many christians became unitarians at the beginning of the reformation, and many are now returning to the doctrine of the apostles concerning God and Christ. This happy effect will still more be seen, when one great impediment is removed, by having the scriptures fairly laid before them in the mother-tongue.

I.

IN the first chapter of this work, there has been an examination of every thing related concerning the person of our Lord Jesus Christ, by the four historians of his life, Matthew, Mark,

A

Luke,

Luke, and John, which can be supposed to refer to any prior existence which he possessed before he became man; and also a very minute analysis of all the passages in St. Luke's second treatise, *The Acts*, tending to exhibit a just idea of what his apostles thought and taught concerning him in that respect, after his resurrection.

The other writers likewise of the new Testament have come in review before us, and their sentiments concerning our Saviour have been inquired into; to what class of beings he belonged: whether he was God, or only his creature?

And we have found it to be the sentiment of *all* the penmen of the New Testament, and of *all* the characters recorded and brought forward by them;

1. That there is one Being only, the Father, who is the true God, and to be worshiped; the single person of him who is the God, and Father of Jesus Christ, and of all mankind; the sole creator, and sovereign lord of all. And

2. That Jesus Christ was nothing more than a man, born, and bred in Judea; a prophet, and messenger of the most high God, and teacher of his will to mankind.

But as many, who acknowledge that Christ was a human being, contend also that before that, he had an existence in heaven; we have examined all that language of our Lord, concerning himself, on which this notion of his preexistence is chiefly founded;

founded; viz. his coming down from heaven, coming forth from the Father, being sent from God, having been before Abraham; having had glory with the Father before the world was; and we have discovered from the explanation given by our Lord himself of this language; that it did not relate to any being that he had in another world, but to the dignity and office intended for him, and which he received from God, in this world.

This has been proved to be our Lord's meaning in such phrases, by all just rules of criticism, and fair interpretation. And it is also in perfect agreement with his general stile concerning himself, viz. that he was one whom *the Father had sent*; his messenger.

It is too remarkable a circumstance to be passed over unnoticed, that this doctrine concerning our Lord Jesus Christ being intirely one of the human race, is most extraordinarily confirmed by St. Luke in *The Acts*, where that historian exhibits continually, and most distinctly, the sentiments of the apostles concerning their lord and master Jesus; and the manner in which they spoke of him, and preached his religion, to jews and heathens, after his resurrection.

Here we sometimes find one apostle (Acts ii. 14. 22.) in the name of the rest; sometimes two of them (iii. 13. 14.) separately; at another time all the apostles joined together in an act of solemn worship, and declaring (iv. 24—30.) God to be

one single person, God by himself alone, the sovereign Lord of all ; and Jesus, a creature of the human race, and of their own nation, his servant.

Nay, for this last, we have not only the testimony of *all* the apostles ; but also of Christ himself, speaking from heaven ; declaring himself to have been originally, and of course, still to be, only a human being. I AM JESUS OF NAZARETH. Acts xxii. 8.

In the same book, *The Acts*, it has also appeared, that St. Paul (xvii. 24. 31.) very expressly teaches the Athenians, that the Divine Being, God, was the creator of all things ; and that Jesus Christ was a human creature, highly honoured and distinguished by him. Whence it follows, unless you would make him contradict himself, that when the same apostle, in his epistles, speaks of all things being *created* by Jesus Christ, it is to be understood, not of the original creation of the world, but of a creation of another kind, the new creation or reformation of the world by the gospel : which has also been shewn by learned men to have been what the apostle alone intended, whenever he speaks of a creation in which Christ was concerned.

Now all this surely is sufficient for our satisfaction, who, and what manner of person and of what condition Christ was : *viz.* the testimony of all
his

his apostles, the testimony of himself; that he was in his origin, and still continued to be, one of the human species.

II.

But as many have been imposed upon, so as to imagine that the apostles themselves held the pre-existence of Christ, because that doctrine came into the christian church so very early; it seemed to me expedient and proper, after having proved, as above, what the doctrine of the apostles concerning their master Jesus, was, to point out when christians began to deviate from it, and to make him a different being from what the apostles taught him to be.

And I trust, that it has been made clearly to appear from its proper evidence, in the second chapter of this work, that this heathen doctrine of more Gods than one, took its rise from heathen philosophers, who embraced the gospel at its very first preaching, and who brought in with them their notions of one supreme, and of many inferior gods, and maintained Jesus Christ to have been one of these latter secondary deities. And moreover, a series of proofs have been produced, that Justin Martyr, was the principal, if not the sole author of this polytheistic system; in which he has been followed, though with large improvements upon him, to the present times.

It

It was no difficult matter to shew the futility of this good man's pretensions to inspiration upon this subject; and the weakness of his arguments, where he would draw in Moses and Solomon as vouchers of his new doctrine, which made Christ, under the character of the *logos*, the *Word*, a subordinate god and creator, ministring to the supreme Father of the universe, before he became man. For there is not the least trace in their writings, as hath been shewn, that Moses or Solomon had any idea that there was any such person existing as Christ; or that there was any God, or creator, but JEHOVAH.

III.

This doctrine of the Divine Unity, and of Christ being altogether one of the human species, raised up among the jews to serve the extraordinary purposes of the divine providence and favour to mankind; is so plainly legible in every page of the bible, where God and Christ are mentioned; that if you can bring persons to take their opinions from that book, and not to force it to speak only what they have learned before from their nurses and priests, the spell of superstition and polytheism is broken, and the important point settled: God will be found throughout the scriptures to be *ONE* in the strictest sense; Jesus Christ, only his honoured servant, and messenger to mankind, favoured above
others

others for his eminent virtues ; and the Spirit, or holy Spirit, will be plainly discovered to be nothing but the divine and extraordinary power, imparted to Jesus and his followers, during that first age of our religion, in order to prove that it came from God ; and to qualify them to teach it with effect to the world.

IV.

It has been often found, and has been particularly exemplified above, in the case of that good man and eminent preacher of the gospel, Dr. Watts ; that plainly as the doctrine of the Divine Unity is delivered in the sacred writings, many sincere christians are prevented from seeing it, through the strong bias, which their early education has put upon their minds in the wrong interpretation of certain phrases and passages, which they could not get over, nor emancipate themselves from their former prejudices, so as to exercise their judgments freely in inquiry, whether there are three divine persons, each of them God, or one person only who is God.

But there is a method of inquiry, and way of reasoning upon the question, which is level to all capacities ; and which, if men could be free to use it, would enable them to arrive at certainty in this intricate matter, (an intricacy however of christians own making, whereas it is far from

from being such in itself); and to decide without fear or scruple, for themselves. And it is this.

It may be assumed as a maxim, which cannot be controverted; that a doctrine of such importance as that which relates to the Being that made us, and whom we are to worship, whether it be one person, one intelligent agent, or consisting of two or three such persons; cannot depend upon one or two particular passages of scripture, especially such as are doubtful and obscure; but must be what is apparent throughout the whole, wherever the name of God occurs, and be every where plain and intelligible to the ordinary plowman, who makes use of his understanding, as to the greatest scholar.

Now if you apply this rule to the doctrine of the Divine Unity, to there being one God only, one in the strictest sense, one person: you find this to be the most plain and evident, in every page of the sacred writings, where the Divine Being is mentioned. For always, some one of the singular pronouns, *I, thou, he, me, thee, him*, are used concerning that ineffable and peerless majesty; which *demonstrate* the point, to every sound understanding, that God is one single person, beyond the possibility of confutation; and necessarily exclude Jesus Christ, and every other person whatsoever, from being God.

But

But with respect to the *Trinity*, as it is called; to there being *Three Divine Persons*, who are each of them God, and to be adored, by distinct personal invocations, God the Father, God the Son, and God the holy Ghost; there is not one book of the *OLD Testament*, wherein a man of a plain unprejudiced understanding, could find, that there were any more persons than one, or any other than the single person of *Jehovah*, who was God, and to be worshiped.

The far greater part of the books of the *New Testament* can not be said to hold forth an idea of any such three divine persons and their worship; speaking expressly of one person only, who was God, and to be worshiped; so that we must necessarily infer, that the sacred writers of these books knew nothing of such three divine persons, but of one only.

And there are but three passages of those usually alleged, that can with any shadow of pretence, faint as it is, be said to favour this doctrine of a *Trinity*, or of three divine persons, each of which is God.

The first is, *Matth. xxviii. 19. Go ye therefore, and teach all nations, baptizing them unto the name of the Father, and of the Son, and of the holy Spirit.*

That is (a), go ye therefore into all the world, and teach, or disciple all nations, baptising them into

(a) This is Dr. Lardner's Paraphrase. Letter on the Logos, p. 119.

‘ into the possession of faith in, and an obligation
 ‘ to obey, the doctrine taught by Christ, with au-
 ‘ thority from God the Father, and confirmed
 ‘ by the holy Spirit, viz. the miraculous powers
 ‘ imparted to Christ and his apostles.”

This has been shewn above to have been all that our Lord intended by this baptismal form: so that he was intirely unacquainted with the doctrine of a Trinity, although his followers have made him a part of it.

St. Paul's pious farewell salutation to the christians at Corinth, 2 Cor. xiii. 14. is another passage much rested upon, as teaching the doctrine of three divine persons. The words of the original ought to be thus rendered (*b*). *The grace, or favour of the Lord Jesus Christ, and the love of God, and the participation of the holy Spirit be with you all.* And by the holy Spirit, of which the apostle wished them to be partakers, he assuredly intended no divine person, but the divine gifts and powers at that period dispensed to believers, and necessary in general, for the establishment of the gospel in the world.

The grace or favour of the Lord Jesus Christ, is nothing more than an usual phrase to signify the blessings of the gospel, the favour of God, of which we have the most perfect assurance by Jesus Christ.

(*b*) See Commentaries and Essays by the Society for promoting the knowledge of the Scriptures. Vol. i. p. 134, &c.

Christ. In a more abridged way of writing, our apostle stiles it *grace* or favour alone. As Coloss. iv. 18. *Grace be with you.* When the love of God is added to it, as here, it signifies that grace, or favour of God, which proceedeth from his love to mankind, and was revealed to us by Christ.

The other passage of scripture, and the only one which can be brought for any shew or semblance of proof of a Trinity in Unity, of three persons being one God, is 1 John v. 7: *For there are three that bear record* [in heaven, the Father, the Word, and the holy Spirit: and these three are one. And there are three that bear witness on earth] *the spirit, and the water, and the blood: and these three agree in one.* But the words within crotchets are generally acknowledged to be spurious, by all the learned who have any regard for their characters, as scholars; and therefore being not a part of scripture, or of the apostle's writing, cannot be alleged as a proof of any thing to a christian.

TRY now farther this rule of sound and just reasoning with respect to Jesus Christ being God, as you have done with respect to the Trinity.

All the writers, and all the characters introduced, in the OLD Testament, know not any such God or divine person, as Jesus Christ; speak of no person as God but one, JEHOVAH, the maker of heaven and earth. And where any thing is said by the prophets concerning Christ, he is al-

ways mentioned as a human being, and favoured servant of God, that was in some future time to be raised up by him, to serve his great designs for the whole human race.

It has also been particularly and fully proved in the first chapter of this work, that all the writers of the new Testament and all the apostles, held their lord, and master, Jesus, to be nothing more than one of mankind, and the highly distinguished messenger and servant of the supreme Father, and sovereign Lord of all; and moreover, that this was the constant language of Jesus concerning himself; those few passages wherein he speaks of his *coming down from heaven* and the like, having been shewn not to refer to any former state in which he had lived, but to denote his dignity and office from God in the present world. But even supposing they could not satisfactorily be proved to have this signification, still we ought to be determined by the general tenor and language of the scriptures, and not by a few obscure phrases. And this is an evidence of the Divine Unity, and of the blessed Jesus being only the creature, the servant, the messenger of God to mankind, by which the unlearned may abide in opposition to all the subtleties, and difficulties which men vainly wise would raise about the different meaning of particular words and phrases, and therein entangle themselves and others; and may
assure

assure themselves that the heavenly Father would not leave a subject of such consequence, as relates to his own unrivalled majesty, and incommunicable glory, and perfections, to be decided by such niceties, but by proofs which every capacity may see clearly, and be perfectly satisfied with them.

V.

It was by taking their opinions from the scriptures only, that at the beginning of the reformation, before Socinus or Socinians were heard of, many plain men of good understandings, and honest inquiring minds, without learning, became Unitarians. And that this plain, self-evident doctrine of the Divine Unity, self evident, I mean, to every unprejudiced reader of the scriptures, would have gone on to spread itself by the powerful force of truth and zeal of its professors, and have brought over the learned to it in a course of time, cannot be doubted, if it had not met with that most barbarous opposition, which it is not ordinarily in the power of human nature to withstand; and which might even have extinguished the gospel at the first preaching, if it had been possible. I mean, the burning its noble martyrs and confessors alive, or burying them out of sight in loathsome prisons, which is far more cruel and savage, and more fatal and adverse to the spreading of the truth, by suppressing mens glorious testimony to it, under the most horrible torments.

So early as the year 1550, says that faithful historian Mr. Strype (c); ‘ Arianism now shewed
 ‘ itself so openly, and was in such danger of spread-
 ‘ ing farther, that it was thought necessary to sup-
 ‘ press it by using more rugged methods than
 ‘ seemed agreeable to the merciful principles of
 ‘ the gospel.’

The sufferings also of the anabaptists amongst us in this cause, at that time, are well known; particularly of those unfortunate men, who having fled from the Spanish persecution in Flanders, were burnt to death here by the unrelenting order of Q. Elizabeth. But the relation of the manner, in which two of them were executed, given by Brandt, is so calculated to inspire a just horror of such cruelties; and that valuable historian’s own remarks upon it, so well teach the iniquity of all violation of men’s consciences, and of doing the least injury to them, on account of their religious opinions, that I shall insert it at length.

‘ At last, says Brandt, on the 22d of July,
 ‘ 1574, the two oldest of the prisoners, *John Peter-
 ‘ son* and *Henry Terwoordt*, notwithstanding great
 ‘ application

(c) Strype’s Ecclesiastical Memorials, vol. ii, p. 214.—
 One is sorry to observe that Cranmer, Latimer, and Tay-
 lor, and others, who were burnt to death in the next reign,
 were in the commission to try and punish these innocent
 persons. Id, *ibid*, p. 246.

' application was made for pardon by many of
 ' the most discreet, godly, and learned of the
 ' English and Dutch nations, were executed in
 ' *Smithfield*, a place where the *reformed* used to
 ' be treated in the like manner, being both of
 ' them burnt to ashes at the same stake, without
 ' gunpowder or strangling. They died with great
 ' terror, shrieks, and groans. It is reported of
 ' one of them, that he cried out (*d*) *I acknowlege*
 ' *that Jesus is the Christ, God and man, and born*
 ' *of Mary according to the flesh*, or somewhat to
 ' this purpose; insomuch that had he not been
 ' almost consumed, they would have saved his
 ' life. The oldest, *John Peterson*, was a poor man
 ' fifty years old, with nine children: his first wife
 ' had been burnt at *Gent* for her religion, and
 ' he was now married to another woman, whose
 ' first husband was likewise burnt on the same ac-
 ' count. These things had been fully represented
 ' to the bishop (of *London, Grindal*,) and the man
 ' had petitioned for leave to depart with his wife
 ' and children; but all in vain. This severity,
 ' which was not the first that had been practised in
 ' *England*, since the *reformation*, appeared to many
 ' *protestants*,

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(*d*) This shews that the men suffered chiefly for not think-
 ing so highly of Christ, as their persecutors required them
 to do. But the extremity of torture might make the poor
 creature confess any thing, and acknowlege the greatest con-
 tradictions. For assuredly the scorching flames could bring
 no light or conviction to the mind.

' protestants, who were still under the cross in
 ' Flanders and Brabant, both strange and incre-
 ' dible. They lamented that those, who not long
 ' before had been persecuted themselves, were
 ' now harrassing others for the sake of their re-
 ' ligion, and offering violence with fire and sword
 ' to the consciences of other men, though they
 ' had before taught, and that with great truth;
 ' that it did not belong to any mortal man to lord it
 ' over the consciences of others: that faith was
 ' the gift of God, and not to be implanted in the
 ' minds of men by any external force, but by the
 ' word of God, and illumination of the holy Spirit;
 ' that heresy was not a carnal, but a spiritual
 ' crime, and to be punished by God alone: that
 ' error and falsehood was not to be overcome with
 ' violence, but truth: that the obligation which the
 ' children of God lie under, is not to put others to
 ' death for the faith, but to die themselves, in bear-
 ' ing witness to the truth. Lastly, that the shed-
 ' ding of blood for the sake of religion is a mark of
 ' ANTICHRIST, who thereby sets himself in the
 ' judgment seat of God, assuming to himself the do-
 ' minion over conscience, which belongs to none but
 ' God only.' Brandt's History of the Reformation
 in the Low Countries. vol. i. p. 315.

But

VI.

But although it was a work of several centuries to bring off plain ordinary christians, who for a long time adhered to the scriptures and to the practice of the apostles, from the doctrine of the Divine Unity, to believe a Trinity, and the divinity of Jesus Christ; it will not now require such length of time, under the blessing of divine providence, to bring them back to this grand truth of the bible; now that the art of printing has made books so cheap, and so many are able to read.

And especially rapid is and will be the recovery of this *long lost truth*, and first article of the religion, both of nature, and revelation, that there is but one God, one person, who is God, and no other besides HIM; since, notwithstanding the laws in force, there is no danger of their being put in execution against those who profess a disbelief of the Trinity, and who maintain, that neither Jesus, nor any other person is God, or to be worshiped, but the Father of the universe alone.

Nay, we may add, that the doctrine of the Divine Unity is becoming creditable, upon so many observing and seeing, that there is so much to be said for it, and so little for a multiplication of objects of worship, save the authority of high ecclesiastical

ecclesiastical dignities, and great churches, which weigh nothing in the balance against the truth.

There is one obstacle however, in the way of common christians, which hinders them from so easily arriving at the truth; *viz.* the *false readings* of the scripture still kept up unamended, and the *mistranslations* of our english bible; which, both together, are a very chief support of the doctrine of the Trinity, and of the divinity of Christ.

Being persuaded then, that many learned, as well as unlearned, among us, are unacquainted with the true state of the sacred text, especially of the New Testament, with regard to the subject of our inquiry, as it has been recovered and restored by the indefatigable labours of Mill, Bengelius, Wettstein, and Griesbach last of all, but not least to be honoured, on account of his singular integrity; and perceiving that few attend to the wrong translations of the bible in our mother-tongue; I shall hope to do an acceptable service, in both these respects, by what follows.

False readings, or alterations of the words of scripture, in favour of a Trinity of divine persons, and especially of the divinity of Christ, made with design, or through mistake, by copyists or transcribers, before the art of printing was invented.

Acts xx. 28.

False reading.

St. Luke's own words.

<p>— feed the church of God, which he hath pur- chased with his own blood.</p>	<p>— feed the church of the Lord, (viz. Christ) which he hath purchased with his own blood.</p>
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So the best and most antient manuscript copies of the New Testament have it; and it is thus cited by the most antient christian authors.

1 Cor. xv. 47.

False reading.

St. Paul's own words.

<p>The second man is the Lord from heaven.</p>	<p>The second man is from heaven.</p>
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Ο Κυριος, the Lord, is omitted in some of the best antient manuscripts; in the Coptic, Æthiopic, Vulgate, and Italian versions, and by many antient fathers.

Eph.

Ephesians iii. 9.

*False reading.**St. Paul's own words.*

— *the mystery, which hath been hid in God, who created all things by Jesus Christ.* — *the mystery which hath been hid in God, who created all things.*

Mr. Locke, upon the place, hath well shewn; that if the words, *by Jesus Christ*, be retained, it is nevertheless, of the *new* creation, or the happy change made in the manners of mankind by the gospel, that the apostle speaks; and not of the natural production of all things. But see a little tract on this passage, and on *the creation of all things* by Jesus Christ, published by the Society for promoting the knowlege of the Scriptures.

Ephesians iii. 19.

*False reading.**St. Paul's own words.*

— *to know the love (e) of Christ, which passeth knowlege.* — *to know the surpassing love of the knowlege of Christ.*

This (e) The mystery, spoken of in this chapter, is the secret purpose of God, revealed by Christ, concerning the calling of the heathen world to the knowlege of the gospel, and to eternal life; and the apostle devoutly prays, that the Ephesian

This is the reading of the Alexandrian manuscript. So also Jerom and Austin cite it. See Griesbach upon the place, who scruples not to adopt this reading into the text, as the true one.

I Timothy iii. 16.

False reading.

St. Paul's own words.

And without controversy, great is the mystery of godliness; God was manifest in the flesh, &c. *And without controversy, great is the mystery of godliness, which or who was manifest in the flesh.*

It flian christians might be impressed with a proper sense of so immense a benefit, and might know the love of Christ, which passeth knowledge. Now this, even according to the common reading, signifies not here any *personal* love of Christ to us, (although doubtless it is in other places justly spoken of) but the love of God to us, manifested by Christ: in the same manner as the apostolic salutation, *the grace of our Lord Jesus Christ be with you all*, does not mean any particular favour or grace of Christ himself to us, but the grace and favour of God revealed by him. But this meaning of the apostle, is still made more plain and apparent by the true order and construction of the words here restored. Vorstius conjectured, that there had been such a transposal of the words, and has this judicious note upon it. In his verbis trajectio esse potest, quasi dicat apostolus, excellentem Dei charitatem, in ipsa Christi cognitione quæ nobis contigit, elucere. *viz.* that the exceeding love of God shone forth in the knowledge of Christ

' It has been a great controversy among learned
 ' men, whether Θεός, *God*, or ος, *who*, or ο *which*
 ' be the true reading in this place. All the old
 ' versions have it *qui, who, or quod, which*. And
 ' all the antient fathers, though the copies of
 ' many of them have it now in the text itself,
 ' Θεός, *Deus, God*; yet from the tenor of their
 ' comments upon it, and from their never citing
 ' it in the arian controversy, it appears they al-
 ' ways read it *qui, who, or quod, which*; till the
 ' time of Macedonius, under the emperor Ana-
 ' stasius, in the beginning of the sixth century.
 ' Of the two passages cited to the contrary by
 ' the learned Dr. Mill, in his appendix; *that*
 ' from Justin Martyr does not prove he did,
 ' but rather that he did not, read it Θεός, *God*;
 ' and *that* from Athanasius, is out of a book
 ' acknowledged to be spurious. *Note*; it must
 ' not be judged from the present copies of the
 ' text, in Nyssen and others, but from their man-
 ' ner of commenting upon the place, how the text
 ' was

Christ which he had given us. Mr. Locke paraphrases the
 words; ' to understand the exceeding love of God in bring-
 ing us to the knowledge of Christ. And in Tomson's New
 Testament there is this note—*the love of Christ*; i. e. the
 love which God hath shewed us in Christ. I have dwelled
 the longer on this text, because a misapprehension of it hath
 led some to conclude, that Christ must have been of a nature
 superior to man.

‘ was read in their days. In the days of Julian,
 ‘ when that emperor asserted, that *neither Mat-*
 ‘ *thew, Mark, Luke, nor Paul, ever ventured to*
 ‘ *style Christ, God*; it is plain from Cyril’s answer
 ‘ to the assertion of Julian, that even at that time
 ‘ the word ο Θεος, God, was not found in this
 ‘ text.’ Dr. Clarke, Scr. Doct. of Trinity. 88.
 89. Griesbach has a long and excellent note upon
 this place, in his New Testament. Dr. Lardner
 has shewn, in a discourse upon this passage of
 scripture, that if it be read, *God manifest in the*
flesh, there is nothing in the phrase inconsistent
 with the doctrine of the Divine Unity.

1 John iii. 16.

False reading.

The apostle’s own words.

<p><i>Hereby perceive we the</i> <i>love of God, because he</i> <i>laid down his life for us.</i></p>	<p><i>Hereby perceive we</i> <i>love, because he laid down</i> <i>his life for us.</i></p>
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The words, *of God*, are omitted in the Alex-
 andrian and royal Parisian, and other manuscripts;
 in many printed editions of the greek Testament,
 and left out of the text, by Mill, Bengelius,
 Wettstein, Griesbach.

1 John v. 7. 8.

*False reading.**St. John's own words.*

For there are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one. And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three agree in one.

This most justly exploded verse is not found in any greek manuscript of the New Testament, of which we have so many preserved, both in public and private libraries, except in one written in the 15th or 16th century (*f*).

It is wanting in both the syriac versions of the New Testament, though it has crept into some printed

(*f*) With respect to Valla's, and Stephens's manuscripts, which some have lately much insisted on, Wetstein has shewn it to be uncertain whether Valla was possessed of any greek or latin manuscript which contained this verse of the *three witnesses*. He has also proved, that of the seven manuscripts only, which Stephens had, the whole of the verse of the *three witnesses* was wanting in five of them. And the other two manuscripts have never yet been found.

printed editions of the syriac; and is also wanting in all other antient versions.

It is omitted by all the greek fathers; and the traces of it, which some think they have found in them, are merely imaginary.

It is found indeed in latin manuscripts of the New Testament; but in none of them before the tenth century.

The person, who first cited this suspected verse as being really written by the apostle John, was Vigilius Tapfenfis, a bishop, who lived about the end of the 5th century: the same person, who most probably forged the creed, which goes about under the name of Athanasius.

But Mr. Emlyn's inquiry into this text of the *three witnesses*, and his reply to a Dutch divine upon it, have established the spuriousness of it so fully as to leave nothing to be added by those that come after him. And in vain has Mr. Travis sought to impeach his integrity, and to elude the force of his arguments. I am concerned to have cause to remark; that Mr. Emlyn's address (g) to the bishops and clergy, near fourscore years ago, to remove this text out of the bible, has been so little attended to. I shall give you the heads of it. And what has been advanced just now in favour of this spurious text, in two printed tracts; the one, *A vindication of the doctrine*

trines, and the other, ' *An apology* for the liturgy
' and clergy of the church of England ;' seem
to render the arguments and admonitions which
it contains, seasonable and proper.

An Address to both houses of Convocation in 1715.

1. ' With all respect, I beseech you to consider
as *in the sight of God* ; whether there be not suf-
ficient evidence, that *this text*, either certainly, or
at least very *probably*, never was *originally in the*
holy writings of St. John, but unwarrantably *thrust*
in of later times. And if so, whether from the
conscientious regards you bear to the sacred scrip-
tures, they ought not to be purged of all such *in-*
jurious additions.

2. Whether *such* evidence as is brought against
this verse before us, would not be judged by you
sufficient against *any* passage in *any classic* author
whatever? Nay, would a *court* of judicature al-
low any *paragraph* to be good, in a writing of
consequence, *for which* no more, and *against which*
so much can be fairly said?

3. ' Whether an awful regard to that dread-
ful *anathema*, or denunciation, left on record by
St. John, Rev. xxii. 18. against all who *add to*,
or *diminish from* his writings, will permit you to
be unconcerned in the matter before you?

4. ' Whether

4. 'Whether the honour and interest of our holy religion, will not be better served by disowning ingenuously what we find to be an error, even though it have long passed as current truth?

5. 'Whether there be any *more evidence* for this text, since the Reformation; when Luther would not put it into any edition of his german bible; and when our old bible, in Henry viii's and Edward vi's time, had these words of the seventh verse, and the words *in earth*, in the eighth in small letters, and sometimes in a parenthesis; to shew that they were not to be esteemed of the same certain authority with the other parts of the epistle, because the manuscripts wanted them?—Yes; the most valuable of all, *The Alexandrian manuscript*, has since that time been brought among us: but alas! *this* has added great weight to the evidence *against it*. Besides, *Erasmus's British copy*, and the *Complutensian Testament*, and the mistake about Stephens's *seven manuscripts*, were not understood to be so void of all weight, as now they appear to be.

6. 'Lastly, The great *importance* of the subject matter of *this* much-doubted text, well deserves your most impartial judgment upon it.—There can no doubt be made, but the common people think *some* branches of the *Liturgy* have their main foundation on this one doubted text. When they hear *Three persons and one God*, in

the *fourth* petition of the *Litany*; and, *who with thee and the holy ghost ever liveth and reigneth one God*, in the *Doxologies*; they think nothing in the *New Testament* so like it as this *dubious text*. And will you not think it great pity, that your people should build so weighty things on such a slender foundation, if yourselves so judge of it?

‘ I speak this, because I know not any *other text* that *directly* or *clearly* says the *same thing*, viz. that *the Father, Word, and Spirit are one*. They are not joined in one doxology, nor indeed do I find any doxology given to the *Holy Spirit*, in the *New Testament*, either jointly or separately; much less is the *Spirit* said to be *one with the Father and the Son*. I read of *one Spirit, one Lord, one God and Father*, Eph. iv. but not that *these three are one*. And if there be no *other text* which says this, it is not the *more likely* to have been St. John’s saying here; but the *more grievous* to have it inserted by any who had not *his authority*.

‘ Whether, upon the whole, this *passage* shall by your direction, in our *printed books*, be fairly *disowned* and *marked* as formerly, or better *vindicated*, I know not: but if *neither* of *these* be done; and if preachers and writers still go on, without due regard to *justice* and *their own estimation*, to urge this as an *authority*, after all that is said to shew it has none; I apprehend, there are many
understanding

understanding christians, who will be apt to think they are not fairly dealt with.'

1 John v. 20.

False reading. *The apostle's own words.*

<p><i>We know that the Son of God is come, and hath given us an understanding, that we may know him that is true. And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.</i></p>	<p><i>We know that the Son of God is come, and hath given us an understanding, that we may know the true God. And we are in him (e) that is the true (God) by his Son Jesus Christ. This (f) is the true God, and eternal life.</i></p>
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C 3

This

(e) — *by his Son Jesus Christ*] Our old english version has well rendered the words; *and we are in him that is true, by his Son Jesus Christ.* The proposition *is* has so frequently this signification, that there is no occasion to refer to particular instances.

(f) *This is the true God, and eternal life.*] Dr. Clarke remarks, that no writer before the time of the council of Nice, for the first 300 years, ever interprets these words concerning Christ. And the obvious meaning of this abridged way of speaking, common to the apostle with his divine master, is, *This is the true God, and the author of eternal life.* So Christ says of himself, John xi. 25. *I am the life, i. e. the author of it, the instrument of bringing mankind to eternal life.*

This is the reading of the Alexandrian and other manuscript copies, and it is found in several of the fathers, and many antient versions of the New Testament. Our countryman, Dr Hammond, approves it. Dr. Whitby receives it, and well remarks, ‘ that thus the disciple accords with his Master, *This is life eternal, that they may know thee the only true God*, John xvii. 3; and, ‘ only teacheth what he had learnt from him.’ *Last Thoughts*, &c. p. 86.

Jude xxv.

*False reading.**The apostle's own words.*

<i>To the only wise God,</i>	<i>To the only God, our</i>
<i>our Saviour, be glory and</i>	<i>Saviour, through Jesus</i>
<i>majesty, dominion and</i>	<i>Christ our Lord, be glory</i>
<i>power, both now and for</i>	<i>and majesty, dominion and</i>
<i>ever.</i>	<i>power, both now and for</i>
	<i>ever.</i>

This is the reading of the Alexandrian, Vatican and royal Parisian manuscript copies of the New Testament; of both the Syriac, the Arabian and Coptic versions, and of the Vulgate, which is held authentic in the church of Rome. Father Simon accordingly renders it; A Dieu seul, nôtre Sauveur, par Jesus Christ nôtre seigneur, appartient la gloire, la magnificence, l'empire, et la puissance

sance avant tous les tems, maintenant, et pour toujours. Griesbach, without hesitation, adopts this reading into the text. That honest man and most worthy divine, archbishop Tillotson (*b*), declares his approbation of it. His words I have put in the margin. And they may teach some persons, that Jesus Christ being called *our Saviour* as well as Almighty God, is no proof of the divinity of the former: he being only the instrument employed under God, the original Saviour, or author of our salvation.

C 4

False

(*b*) Tillotson's Sermons, vol. ii. p. 619. on Jude xxv.
 * Before I pass on to the other particulars contained in these
 * words, I cannot but take notice, that this *wise God*, here
 * spoken of, is stiled, *our Saviour*, which some understand
 * of our Saviour Jesus Christ, and bring this as an argument
 * to prove his divinity.—But although I would not wil-
 * lingly part with any place, that may be fairly brought for
 * the proof of the divinity of Christ, yet seeing there are so
 * many plain texts in scripture for the proof of it, we have
 * the less reason to stretch doubtful places; and that this is
 * so, will appear to any one, who considers, that the title of
 * *Saviour* is several times in scripture attributed to God the
 * Father; besides that in a very antient and authentic copy
 * we find the words read somewhat otherwise, and so as to put
 * this verse out of all controversy, *μονον θεω, σωτηρι ημων, δια*
 * *ιηου χριστου, κυριου ημων, δεξα, &c.* *To the only God, our Sa-*
 * *vour, &c.* N. B. Those many texts, which this truly good
 man imagined to prove the divinity of Christ, have been
 often shewn to prove nothing of the sort.

*False reading.**St. John's own words.*

— *saying*, I am alpha and omega, the first and the last; and *what thou seest*, write in a book.

This is the reading of the Alexandrian, Vatican, and royal Parisian manuscript copies of the new Testament, with many others; and also of the most antient versions. The true reading is restored in the edition of the greek new Testament, at Vienna, by the printer to the emperor, whilst Hardy, in England, holds forth the spurious reading as genuine, to our youths, who make use of his new Testament. It is well known, that Dr. Doddridge professes, that this text, more than any other in the bible, but which really makes no part of the bible, prevented him from believing Jesus Christ to have been a creature.

MISTRANSLATIONS in our English bible, favouring
the doctrine of a Trinity, and of the Divinity
of Jesus Christ.

General Remarks.

I.

Throughout the bible, *ghost*, *holy ghost*, to be
changed into *spirit*, *holy spirit*; because the term
ghost countenances the ignorance and prejudices
of many, who imagine that thereby is to be un-
derstood a divine person, distinct from God, and
not the divine extraordinary power or influence.

II.

Throughout the bible, where mention is made
of *worshiping* Christ, to change it into bowing
down, *doing homage*, or *paying respect* to him;
because the word, in english, misleads inconsiderate
readers to imagine, that it is religious worship
that is paid to Christ; and thence to conclude
him to be *God*. Whereas, by the same argu-
ment, it might be maintained, that the apostle
Peter was *God*; because (Acts x, 25.) the roman
officer Cornelius *worshiped* him.

Isaiah

Isaiah ix. 6.

Instead of read

<p><i>Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called, wonderful, counsellor, the mighty God, the ever- lasting Father, the prince of peace.</i></p>	<p><i>Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called, the messenger of the great design; the father of the age; the prince of peace.</i></p>
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In Commentaries and Essays, published by the Society for promoting the knowledge of the Scriptures, by a Layman: this translation of the passage is given, and justified with great learning and force of evidence. Vol. i. p. 171. and 243.

— liii. 8.

Instead of read

<p><i>He was taken from prison, and from judg- ment, and who shall de- clare his (i) generation?</i></p>	<p><i>In his humiliation his condemnation was ex- torted, and the men of his generation who shall be</i></p>
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(i) Our faulty english version, *who shall declare his generation?* as referring to something mysterious and extraordinary in the circumstances of Christ's origin, had most probably Justin Martyr * for it's author; who having been a heathen

* Justin. Op. p. 73. 139. 160. 166.

For he was cut off out of the land of the living; for the transgression of my people was he stricken. be able to describe? for his life was cut off from the earth; through the wickedness of my people he was smitten to death.

The able hand, just now mentioned, p. 36. hath abundantly vindicated the translation here given; and hath shewn with what exactness the passage, in it's several parts, applies to the character and sufferings of the future messiah.

Jeremiah xxiii. 6.

Instead of read

This is the name by which the Lord shall call him, our righteousness. *This is the name by which the Lord shall call him, our righteousness.*

‘ Rendered literally, according to the hebrew idiom, it would be, *And this is his name, by which the Lord shall call our righteousness*; a phrase exactly the same as, *And the Lord shall call him so*; which, as I have observed in note on

heathen and philosopher before his conversion, grafted many of his heathen philosophic notions upon the bible. He has been shewn above to have been the first inventor of the doctrine of Christ's preexistence.

• on chap. xx. 3. implies that God would make
 • him so as he called him, that is, *our righte-*
 • *ousness*, or the author and means of our salva-
 • vation and acceptance. So by the same figure
 • of speech, Christ is said to have been *made of*
 • *God unto us, wisdom, and righteousness, and sanc-*
 • *tification and redemption.* 1 Cor. x. 30.

This is the version, and explanation of a learned, valuable critic. What he farther adds with great liberality, and singular integrity, may not be omitted.

‘ I doubt not but some persons will be offended with me for depriving them by this translation of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it: I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The LXX (viz. those who turned the old Testament out of hebrew into greek 200 years before Christ) have so translated before me, in an age, when there could not possibly be any bias of prejudice, either for or against the before-mentioned doctrine; a doctrine, which draws it's decisive proofs from the New Testament only.’ Notes on Jeremiah, page 146. by Dr. Blayney, Oxford, 1784.

Hosea i. 7:

Instead of read

I will save them by the LORD their God. *I will save them by myself.*

It is a known peculiarity of the hebrew writers, sometimes to repeat the noun instead of substituting the pronoun for it. Thus, 1 Kings viii. 1. *Solomon assembled the elders of Israel unto king Solomon*, instead of *unto himself*. It would not have been needful to mention this here, if this passage from Hosea had not been cited (*k*) as a proof that Christ is Jehovah God; and been interpreted, as if Almighty God had there said, that *he would save men* by another Almighty God; which other Almighty God, they say, is Christ. And in proof of it, Mr. Robinson of Cambridge produces this text; as he also cites the miserable translation of Isaiah ix. 6. in proof of Christ being the *everlasting Father*. I mention these things, that this ingenious man, who is said now to be far from embracing such polytheism, may do what

(k) "Plea for the Divinity of our Lord Jesus Christ, p. 12. 15. in a pastoral letter addressed to a congregation of Protestant Dissenters, at Cambridge, 1776." This work has passed through several editions. See an *Examination* of it, p. 310. 37, &c.

is in his power to recover those whom he has led into or confirmed in such gross errors.

Zechariah xii. 10.

Instead of

read

— *they shall look upon me, whom they have pierced.* — *they shall look on him, whom they have pierced.*

Bishop Newcome (1) proves this by a variety of evidence, to have been the true reading, which he adopts into the text; and mentions particularly that Dr. Owen shews that Ignatius, Justin Martyr, Irenæus, Tertullian, and Barnabas favour it. The passage however is to this day cited by many as spoken by the Almighty Being concerning himself, and as a proof that Jesus, whom the foldier (John xix. 34, &c.) pierced with a spear, was (*strange to think of*) Jehovah, the most high God.—See the Examination of Mr. Robinson's Plea, &c. p. 94.

(1) An attempt towards an improved version, a metrical arrangement, and an explanation of the twelve minor prophets, p. 207. 208.

Zechariah

Zechariah xiii. 7.

Instead of

read

*Awake, O sword, a-
gainst my shepherd, and
against the man that is my
fellow, saith the Lord of
hosts.*

*Awake, O sword, a-
gainst my shepherd, and
against the man who is
near unto me; saith Je-
boah God of hosts.*

This reading is adopted by bishop Newcome, in agreement with Theodotion, and the interpretation of Junius and Tremellius, &c.

From our wrong translation of the prophet's words, many persons (*m*) would infer, that the Almighty being here declares Christ's equality to himself; that he was his *fellow-God*.

Matthew xii. 31.

Instead of

read

*But the blasphemy a-
gainst the holy ghost shall
not be forgiven unto men.*

*But the blasphemy of
the spirit shall not be
forgiven unto men.*

Our translators have inserted, the words *the holy*, to make out what they imagined to be the true meaning, viz. that a Divine Person, which they call the Holy Ghost, was here intended to be

(*m*) See an Examination of Mr. Robinson's Plea, &c, p. 110.

be mentioned by Christ. But if they had strictly attended to his words only, they would have seen, that the *blasphemy*, or speaking evil of the *spirit*, was nothing more than the speaking evil of the divine power, by which Christ wrought his miracles, in alleging, that he received this power from an evil being, and not from God.

John John i. 1. 14.

Instead of

read

<i>In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.</i>	<i>In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom. The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.</i>
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<i>There was a man sent from God, whose name was John, The same</i>	<i>There was a man sent from God, whose name was John. The same came</i>
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came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world.

came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which came into the world, and enlighteneth every man.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But to as many as received him, to them gave he power to become the sons of God, on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

It (Divine Wisdom) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, to them it gave power to become the sons of God, even to them who believe on its name. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<p><i>And the Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth.</i></p>	<p><i>And Wisdom became man, and dwelt among us, and we beheld its glory, the glory as of the well beloved of the Father, full of grace and truth.</i></p>
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It has been proved in the former part of this work, that this rendering of the term *logos*, which we translate *Word*, by *Wisdom*, is just, and proper, and pointed out by the scripture itself. For all writers, antient and modern, agree in their sentiments, that St. John alludes to Solomon's description of *Wisdom*, Prov. viii. although the greater part of them have given a wrong turn to and construction of this *logos*, *Word* or *Wisdom*, and have made it a divine person, another God; of which, as has been shewn, Solomon knew nothing. Neither had St. John any idea of so monstrous a thing, as another God, monstrous to a Jew; but intended only, after Solomon's manner, to describe the one, eternal, almighty Being, by his attribute of *Wisdom*, the better to declare, and in a more striking way, that the gifts of a divine wisdom and power were in a most extraordinary degree communicated to Christ, so that *Wisdom*, (Divine Wisdom) might be said to

become

become man, and to dwell among us in the person of the holy Jesus.

And this surely was a very proper preface and introduction to his history of Christ, and a very satisfactory account why the apostle chose to begin it in this singular manner.

That the evangelist could not possibly intend to hold forth Christ under the name, *logos*, *Word*, *Wisdom*, as a preexistent being, and second God, has been shewn;

1. By his never speaking concerning Christ, nor ever introducing Christ speaking of himself, that he had ever existed in a former state as God :

2. But on the contrary, he describes Christ uniformly as a man, like others; and particularly, after our Lord's resurrection and exaltation in heaven, this apostle joins with all his fellow-apostles, in declaring Jesus to have been one of the human race, and of their own nation, with extraordinary powers, and credentials from almighty God, as a prophet; and repeatedly, as his highest title as it were, John and the other apostles stile their divine master, *God's servant*. Acts ii. 14. 22. iii. 11. 12. 13. 14. iv. 24. 27.

So that we have full demonstration, that the evangelist, St. John, did not believe his divine master to be any other than a human creature; and therefore never could intend to speak of him

here as a preexistent being; as another, and second God.

This notion of Christ, as being a second God and creator, was first brought in among christians by heathen converts, from their philosophy; and it has been shewn, that most probably Justin Martyr, a good man, but addicted to Plato's sect, and of a warm imagination, was the inventor of it; and by him, almost from the beginning, the christian world has been misled.

Other arguments have been produced in the former chapter of this book, but these I hope will suffice to eradicate this inveterate deep-rooted prejudice, that St. John here treats of Christ as the logos, and a God, *next* to the one supreme, or *equal* to him: for this is the principal passage that contributes to keep up such polytheism, by common readers unfortunately imagining, and taking for granted, that Christ is the Word or Wisdom of God, which is himself, by which he is denominated.

John i. 15.

Instead of

read.

John bare witness of him, and cried, saying; This is he of whom I spake. He that cometh after me, is preferred before me: for

he

*before me: for he was he was greater than
before me. me.*

John i. 30.

*This is he of whom I This is he of whom I
said; after me cometh a said: After me cometh
man, who is preferred be- a man who is preferred
fore me: for he was be- before me: for he was
fore me. greater than me.*

The baptist is here speaking only of the superior dignity of Christ's office to his own, and not of any prior existence. And this is the proper sense of the words. See Matth. iii. 11. Mark i. 7. Luke iii. 16.

John i. 14.

Instead of read

*—we beheld his glory, We beheld his glory,
the glory as of the only- the glory as of the belov-
begotten of the Father. ed of the Father.*

— — 18.

*No man hath seen God No man hath seen God
at any time: the only- at any time: the belov-
begotten Son, who is in ed Son, who is in the
the bosom of the Father; bosom of the Father, he
he hath declared him. hath declared him.*

Monogenes, only begotten, as our translation has it; is properly *an only son*. And because such are for the most part, greatly loved, thence the word is transferred to signify *beloved, most beloved*. And Mr. Whiston, (n) has shewn in a valuable remark on this word, that St. John most probably borrowed it, in this sense, from the greek translation of the hebrew scriptures which was then in use.

Only begotten is certainly most gross and improper language to be used in english; especially with respect to the Deity. It was probably adopted by our translators, and is certainly understood by the generality of their readers, as implying some *singular and eternal generation* of Jesus Christ, before he became a man. But there is nothing advanced by St. John that can lead any one to such an idea concerning Christ.

John iii. 18.

Instead of

read

<p><i>For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish.</i></p>	<p><i>For God so loved the world, that he gave his beloved Son, that whosoever believeth in him, should not perish.</i></p>
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John

(n) Whiston's Sermons, p. 309, 310. See also Sequel to an Apology for resigning the vicarage of Catterick, p. 139, 140. note.

John. v. 18.

Instead of

read

<p><i>Therefore the jews sought the more to kill him, because he not only had broken the sabbath, but had said that God was his Father, making himself equal with God.</i></p>	<p><i>Therefore the jews sought the more to kill him, because he not only had broken the sabbath, but had said that God was his Father, making himself like unto God.</i></p>
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That this is a just translation (o) of the original, cannot be questioned. It is only produced because many readers are led, from the present translation, to fancy, that there was something said by our Saviour, which the jews interpreted to imply his being equal with God, and they too readily think it was so. But although christians, through the habit of hearing such a thing from their childhood, are not shocked at the thought of a human creature like Christ being equal to God, it was an idea that could never enter into

D 4

the

(o) Our translators have fallen into a similar mistake in Luke xx. 36; where *ισαγγελοι* should be rendered, not *equal*, but *like* unto the angels. For it is not an equality to those heavenly beings, in rank and faculties, which our Lord here authorizes his virtuous and sincere followers to expect immediately in the future world, at the resurrection; but only a more perfect, and unperishing condition of being.

the mind of a jew. What they laid to our Lord's charge, was, his assuming, not an equality to, but an authority from, God, as their Messiah; which they denied him to be.

John vi. 33.

Instead of

read

For the bread of God is he which cometh down from heaven, and giveth life unto the world. *For the bread of God is that which cometh down from heaven, and giveth life unto the world.*

The reply made to these words of Christ, shews that this is the proper translation of them; viz. ver. 34. *Then said they unto him, Lord, evermore give us this bread.* And it shews among many other proofs, that our Lord spoke of his doctrine, (i. e. *the bread of God*) and of himself, *coming down from heaven*, in the same sense; i. e. as having both a divine authority.

John viii. 58.

Instead of

read

Before Abraham was, I am. *Before Abraham was, I am the light of the world.*

It

It has been shewn by several most judicious christians, that our Saviour's words, as the evangelist puts them, are thus to be supplied; as he unquestionably refers to something he had said before, declaratory of his true character from God, of his being the Messiah or the Christ; and most probably to what is recorded ver. 12.

So that here is a full end put to that most groundless conclusion commonly made from these words; *contrary* to grammar; *contrary* to common sense; *contrary* to the words of Moses, to which allusion is supposed to be made, as translated by the LXX; viz. that our Lord should here declare himself to be, the *ὁ ὢν*, I AM, *the self-existent, eternal God.*

John xviii. 3.

Instead of

read

<i>This is life eternal,</i>	<i>This is life eternal,</i>
<i>that they might know</i>	<i>that they may know Thee</i>
<i>Thee, the only true God,</i>	<i>to be the only true God,</i>
<i>and Jesus Christ whom</i>	<i>and Jesus to be the</i>
<i>thou hast sent.</i>	<i>Christ, whom thou hast</i>
	<i>sent.</i>

In both the clauses of this sentence, the infinitive *ἵνα*, *to be*, is understood. And *Χριστός*, Christ, is certainly not a proper name, but a name of office:

office : viz. the anointed prophet, the Christ, the Messiah.

And the most unlearned, if he has the understanding of a human creature, and will give attention without prejudice to what he reads, may easily perceive for himself, from these words of Christ ;

1. That there is but *one true God*, one single person who is this *true God*, denoted to be such by the pronouns, *Thee, Thou*, which cannot signify more than one person. And,

2. That the holy Jesus is expressly and particularly excluded from being *the true God*, and contradistinguished from HIM, by being called the Christ, *i. e.* the anointed prophet, and also the messenger of *the true God*.

There is moreover a conclusion of the greatest moment, most plainly and evidently to be deduced from these words of our Lord, in his devout prayer for himself and his disciples ; *namely*, that the blessed Jesus, our lord and master, in addressing the Father, as the only true God, whose messenger at the same time he calls himself, teaches us ; that whoever worships any other person besides the Father ; whoever worships either himself, or the Holy Spirit, worships a *false god*. For if the Father be the only true God, all others, in our Saviour's own account and estimate, must be *false gods*.

I cannot

I cannot refrain here from inserting a passage out of the excellent Tillotson's Sermons.

' Prayer is a proper act of religious worship,
' and therefore peculiar to God alone; and we
' are commanded to *worship the Lord our God,*
' *and serve him only.* And no where in scripture
' are we directed to address our prayers, and
' supplications, and thanksgivings to any but
' God *alone*, and only in the name and mediation
' of Jesus Christ. Our blessed Saviour himself
' hath taught us, to put up all our prayers to
' God, our heavenly Father, Luke xi. 2. *When*
' *you pray, say, Our Father, which art in heaven.*
' Which plainly shews to whom our prayers are
' to be addressed; and unless we can call *an angel,*
' or the *blessed virgin,* or a *saint,* (he might have
' added) or *Jesus Christ,* our Father; we can pray
' to none of them. Tillotson, vol. ii. p. 132.

N. B. I should not have thought of mentioning this inconsiderable amendment of our present english translation of this text, or have added these remarks, but for the sad perversion of our Saviour's words, made by so good and learned a man as bishop Pearce. In half a century, whoever lives to see it, if not sooner, our successors will wonder that it should have been necessary to refute such absurdities.

John

John xvii. 24.

Instead of read

<i>Father, I will, that</i>	<i>Father, I desire, that</i>
<i>they also whom Thou hast</i>	<i>they also whom Thou hast</i>
<i>given me, be with me</i>	<i>given me, be with me</i>
<i>where I am.</i>	<i>where I am.</i>

This may seem to some a trifling emendation. But as the version now stands, many english readers apprehend Christ to be speaking to God as his equal: whereas it is truly the language of a suppliant, dependent creature, addressing his Father, and his God; yet with conscious (p) satisfaction of having done his duty, and approved himself to him, and thence deriving an undoubting, pleasing expectation of having his prayer heard.

Acts iii. 13. 26.

— iv. 27. 30.

Instead of read

<i>The God of Abraham,</i>	<i>The God of Abraham,</i>
<i>of Isaac, and of Jacob,</i>	<i>of Isaac, and of Jacob,</i>
<i>the God of our fathers,</i>	<i>the God of our fathers,</i>
<i>hath glorified his Son Je-</i>	<i>hath glorified his servant</i>
<i>sus.</i>	<i>Jesus.</i>

Unto

(p) *I have glorified Thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify Thou me, &c. ver. 4. 5.*

Unto you first, God having raised up his Son Jesus, sent him to bless you. Unto you first, God having raised up his servant Jesus, sent him to bless you.

For of a truth against the holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together. For of a truth against the holy servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together.

— that signs and wonders may be done by the name of thy holy child Jesus.

— that signs and wonders may be done by the name of thy holy servant Jesus.

No scholar but must allow the justness of the translation in these passages.

It is observable, that the same word, which is rendered, ch. iv. ver. 25. *by the mouth, παιδος ου*, of thy servant David, is immediately afterwards, ver. 27. rendered, *thy holy, παιδος ου*, CHILD, when applied to Christ. This shews what a bias our translators lay under, and how afraid they were of calling Jesus God's *servant*. And yet if their prejudices would have allowed them any freedom of thought and inquiry; they would have found, that it was a name, which our Lord most frequently took

took to himself, and most unquestionably held it his highest honour to be God's especial servant, employed on his most benevolent designs. For his general language concerning himself, was, that he was *sent* of God, one whom the Father *sent*; i. e. his messenger, his servant.

Acts iii. 14. 15.

Instead of

read

But ye denied the holy one, and the just, and desired a murderer to be granted unto you; and killed the prince of life, whom God hath raised from the dead.

But ye denied that holy and just person, and desired a murderer to be granted unto you; and killed the guide to life, whom God hath raised from the dead.

How most preposterously some persons, even in our own days, from these two verses ill understood, would conclude Christ to be the eternal God, hath been intimated in the foregoing chapter of this work.

Acts vii. 59.

Instead of

read

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And they stoned Stephen, calling upon Jesus, and saying, Lord Jesus, receive my spirit.

Our

Our translators have inserted the word *God*, of their own accord: for what reason it is hard to say, unless to take the opportunity of declaring, that Christ was, as they imagined, in this passage taught to be God, by prayer being made to him.

If any word be inserted, it should be *Jesus*, as I have done, to compleat the sense in english. After what has been remarked elsewhere, to satisfy the reader here that this single invocation of Christ does not imply him to be any thing above a human creature, highly exalted in favour with God, I shall subjoin a remark upon it, in a work (q) which has lately appeared, and which deserves the serious attention of the public.

‘ In this vision, Stephen beholding Jesus in
 ‘ that station of glory, by God’s right hand, might
 ‘ call upon his master Christ to save or to receive
 ‘ his spirit. Seeing Christ in heaven, and know-
 ‘ ing Christ’s power with God, was as good a
 ‘ reason for Stephen to call for, and desire his
 ‘ help, as it was for his disciples, who saw his
 ‘ power on earth, to call to him to save them *in*
 ‘ a storm, Matt. viii. 24—27. Yet Stephen’s ex-
 ample

(q) The scripture account of the attributes and worship of God; and of the character and offices of Jesus Christ. p. 152. By Hopton Haynes, Esq. Assay-master of the Mint. Printed for Johnson, 1790.

ample is to others no rule, unless they are encouraged by a *like vision*. We are not to depart from general rules of duty, and justify our practice, by a single, and extraordinary instance and example.

Acts ix. 14. 21.

Instead of

read

And here be hath authority from the chief priests to bind all that call on thy name.

And here be hath authority from the chief priests to bind all that are called by thy name, or that appeal to thy name.

And all that heard him were amazed, and said; is not this he which destroyed them that called on this name.

And all that heard him were amazed, and said; is not this he who destroyed them that were called by this name, or appealed to this name.

That this is the proper rendering and sense of the words, hath been shewn in the former part of this work, and elsewhere, by myself, and others.

St. Luke's own words, a little before, might have led our translators into this their true meaning, if their prejudices had not made them too eager to lay hold of any thing that had the appearance of making Christ to be God. and the object

object of religious worship. For in the same breath, as it were, at ver. 2. of this chapter, the sacred historian expresses the very same thing only in different words; viz. that if Saul found any of this way *he was to bring them bound to Jerusalem: any of this way* answers to *any called by this name*, i. e. any christians.

• Our historian, moreover, could never intend to represent christians, as a class of men distinguished by calling upon or invoking the name of Christ, the founder of their religion, in prayer: because neither in his first treatise, in which he gives a history of Christ, nor in his second treatise, *The Acts*, does he ever denominate Christ God, or an object of worship: but on the contrary, throughout both, describes him as a creature of God, one of the human race; who offered up his devotions continually to God, the Father of himself and of all mankind, and directed all others to pray to the Father only.

1 Cor. i. 2.

Instead of

read

— *with all that, in every place, call upon the name of our Lord Jesus Christ.*

— *with all that, in every place, are called by, or appealed to the name of our Lord Jesus Christ.*

E

Dr.

Dr. Hammond saw the mistake of our english translation in this instance, and has inserted a valuable note to confirm his own sentiment, that it should be read, not *that call upon*, but that are called by *the name* of Christ. He very properly styles this language of the apostle ‘ a *periphrasis* of christians;’ viz. a way of speaking, where many words are used to express the sense of one.

This instance of wrong translation is inserted a little out of its course, on account of its connection with the foregoing.

Acts xvii. 29.

Instead of

read

<p><i>Forasmuch then as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone graven by art, and man's device.</i></p>	<p><i>Forasmuch then as we are the offspring of God, we ought not to think that the Divine Being is like unto gold, or silver, or stone graven by art, and man's device.</i></p>
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This is an exact translation of the word in the original, used by the apostle. And hence it follows, that THE DIVINE BEING is a proper scriptural name of God, when we are speaking of him.

The

The strange word, *godhead*, is therefore by all means to be discarded; and the more, as being supposed to denote the divine nature or essence, about which the scriptures are wholly silent, it gives countenance to the doctrine of what is called *Three persons*, or a *Trinity of persons* in the godhead; which is a language assuredly as unscriptural as it is unintelligible.

Acts xx. 28.

Instead of

read

— *feed the church of
God, which he hath pur-
chased with his own blood.*

— *feed the church of
the Lord (i. e. Christ)
which he hath purchased
with his own blood: or*

— *feed the church of
God, which he hath pur-
chased with the blood of
his own Son.*

These *readings*, the one or the other of them, are favoured by the best or most antient manuscript copies of the New Testament. Wetstein shews that Chrysostom and Athanasius, the great patrons of orthodoxy in the fourth century, reprobated the use of such shocking language, as the *blood of God*; and hence we may be assured that the reading in our english translation was not then known.

Romans i. 3.

Instead of

read

<p>— concerning his Son, <i>Jesus Christ our Lord; who was made of the seed of David according to the flesh, and declared to be the Son of God with pow- er, according to the spirit of holiness, by the resur- rection from the dead.</i></p>	<p>— concerning his Son <i>Jesus Christ our Lord; who was made of the seed of David by natural de- scent, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.</i></p>
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By *natural descent* will be found a more just translation, and a fitter representation of the apostle's words than the literal rendering of them, *according to the flesh*. For idioms and peculiarities of speech can seldom bear being turned, word for word, out of one language into another; but will appear harsh, and often obscure the sense. Thus the common salutation in French, *comment vous portez vous?* which in the literal rendering is, *how do you carry yourself?* would hardly be intelligible in English. And so here, *according to the flesh*, though by use we can endure it, and fix some meaning to it, 'tis nevertheless most uncouth, and the sense is much better expressed by the term, *natural descent*.

But

But there is another reason for changing our present translation; because it tends to mislead persons with respect to the person of Christ. For this phrase, of the seed of David *according to the flesh*, is generally interpreted to mean, *according to his human nature*; as though it implied that Christ had another nature, besides that which he derived by his descent from David. But whatever meaning others may put upon his words, it is certain St. Paul never intended any such matter by them. For a little farther on in this epistle (ix. 3.) he styles the jews, my kinsmen *according to the flesh*. So that we have as good grounds from such language to infer, that Paul had another nature besides his human nature, as that our Saviour had. In the passage before us there is no reference to any two imaginary natures, but to the two different conditions of Christ; as a mortal man, like others of the human race, and as distinguished and fitted for his high office as prophet of the christian church, and teacher of the divine will to men, by gifts of the holy Spirit, and by being in an extraordinary manner raised from the dead, by Almighty God.

Romans i. 20.

Instead of read

<i>For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead.</i>	<i>For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and providence.</i>
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Common english readers are so tinctured with the notion, that this word, *godhead*, signifies the divine nature admitting a multiplicity of persons, that on that account it ought to be excluded the scriptures, as well as for its being wholly unintelligible. *Beings*, in the apostle's idea here, probably meant the divine sovereign dominion, his providence.

Romans ix. 5.

Instead of read

<i>— of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.</i>	<i>Of whom, by natural descent, Christ came. God, who is over all, be blessed for ever. Amen.</i>
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Cur

Our translators would have hesitated in applying this language to Christ, if their minds had been sufficiently unbiassed, and at liberty to examine the strong arguments which there are for the apostle's intending to speak of God only.

1. For first, the early christian writers, who were but too much disposed to exalt the person of Christ, did not understand these words as spoken of him. Some of them pronounce it to be rashness and impiety, to say that Christ was the God over all, which they would not have done if this passage had belonged to him; others affirm, that no pious person could use such language concerning Christ. Dr. Clarke Scrip. Doctr. p. 85, &c.

2. This that is here adopted as the true reading, is probably the way in which those antients read the passage. For the best critics have observed, that the words will full as well admit this construction as the other: the verb, *εἰω*, *be*, on other occasions being left to be supplied. See Matt. xv. 15.

3. It is also observed, that in all other places the term *ευλογητος*, *blessed*, is appropriated to the Father only: and when at any time Christ is said to be *ευλογημενος*, *blessed*, as Matth. xxi. 9, &c. it is quite another thing.

4. It remains therefore that the words in question, are to be read, *God, who is over all, be blessed for ever*; and are to be understood,

as a sudden pious thought, and ejaculation of the apostle's to almighty God, struck with admiration of the divine goodness in the subject before him. And this is rendered the more probable, by its being consonant to the apostle's manner of writing, to interrupt the matter he is treating of, by breaking forth into such devout strains. Thus Eph. i. 3. immediately after his salutation of them, he strikes out; "*blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things by Christ*"; and not long after, in the same epistle, iii. 20. *Now unto him that is able to do for us abundantly, above all that we can do or think, &c.* See also Rom. i. 25. xi. 16. 2 Cor. i. 3. xi. 31.

I should think these arguments must be sufficiently convincing to all, that St. Paul in this place is far from styling Christ, *God over all*. But I would also wish the reader to make use of his own understanding, and consider, whether the apostle, whether any man, in the use of his reason, could advance such a contradiction, as in the same sentence, to call Christ the most high God, and also a jew lineally descended from jews: for this last is the meaning of the words of *whom as concerning the flesh Christ came*.

1 Cor.

1 Corinthians ii. 14.

Instead of read

<p><i>But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him.</i></p>	<p><i>But the animal man receiveth not the things of the spirit of God: for they are foolishness unto him.</i></p>
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This passage, as it stands in our english translation, has been, and still is made use of, to insinuate, that men are not to trust to their reason in interpreting the scripture, or that in the use of their reason they cannot properly judge of the things contained in the scripture: whereas *ψυχικός* properly signifies the man who follows his animal propensities and inclinations, and not his reason; which is God's natural gift to us, and that faculty whereby we are to judge of any extraordinary or revealed light that he affords us.

1 Corinthians x. 9.

Instead of read

<p><i>Neither let us tempt Christ, as some of them also tempted.</i></p>	<p><i>Neither let us tempt the Lord (or God) as some of them also tempted.</i></p>
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The

The best manuscript copies of the New Testament favour one or other of these readings, with other important authorities. I put bishop Pearce's note (r) in the margin. See also Sequel to an Apology for resigning the Vicarage of Catterick, p. 262.

Galatians iv. 4.

Instead of read

<i>When the fulness of the</i>	<i>When the fulness of the</i>
<i>time was come, God sent</i>	<i>time was come, God sent</i>
<i>forth his Son, made of a</i>	<i>forth his Son, born of a</i>
<i>woman, made under the</i>	<i>woman, born under the</i>
<i>law.</i>	<i>law.</i>

Sent forth, the same as sent from God, John i. 6. xvii. 18. i. e. having a divine commission. St. Paul then says here, that at his appointed time, the Almighty gave a commission to Jesus, the son of Mary, of a jewish family, subject to the law of Moses. Beausobre renders it, Dieu a envoyé son Fils, né d' une femme, et assujetti a la loi.

Ephesians

(r) The Alexandrian manuscript (ex emendatione, says Wettstein) with the Æthiopian version read here, *Θεος*, God, not *Χριστος*, Christ, which first reading Grotius highly approves of: and I am not against his opinion, because (there being no accusative after *εμπροσθεν* in the next sentence) *Θεος*, God, seems better understood there than *Χριστος*, Christ. However, some other MSS. and fathers read *Κυριος*, Lord, which perhaps was the true reading; and being by some thought to mean Christ, was changed into *Χριστος*, and by others, who thought it meant God, was changed into *Θεος*. Pearce in loc.

Ephesians iv. 32.

Instead of

read

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you. *And be ye kind one to another, tender-hearted, forgiving one another, even as God, by Christ, hath forgiven you.*

This is the proper meaning of the preposition *ev*, in this place. God is never said to forgive any one for Christ's sake, but out of his own benignity and kindness, without the interference of Christ, or of any other person.

Colossians ii. 9.

Instead of

read

For in him dwelleth all the fullness of the godhead bodily. *For in him dwelleth all the fulness of the deity bodily.*

In Ephesians iii. 19, our apostle prays that the christians to whom he writes *might be filled with all the fulness of God*. The *fulness* spoken of in both cases, that of Christ, and that of christians his followers, was from the communication of divine powers to each; though to Christ, as it is expressed, John iii. 34. *God gave the spirit without measure.*

For

For reasons above-mentioned, the scholastic word, *godhead*, is rejected, because to common readers it countenances the strange notion of a God consisting of three persons.

Philippians ii. 5, &c.

This is the famous passage, which in our common translation, speaks of *Christ Jesus being in the form of God, and thinking it not robbery to be equal with God, and taking upon him the form of a servant*; which on account of the various mistakes about it, I shall consider more particularly.

Many understand it to be expressive of Christ's humility in leaving a glorious condition of being, in which he had existed before all ages, either as the supreme God, or the creator of all things under him, and condescending to animate a human body, and so to become man.

But as, throughout the scriptures, we never find, that Christ himself claimed any respect from men, for any thing that he had been before he was born; and his apostles never elsewhere refer us to such an extraordinary instance of humility, as that of leaving another world to come into this, there is reason to hesitate, and to suspect, that nothing of the sort is intended here. For it is a circumstance of that magnitude; and so much to their master's honour, that if it had been really so, we can hardly

hardly imagine that they would have taken such small notice of it; but would have been frequently introducing and dwelling upon it.

For this, and various reasons besides, others have explained the apostle's words here, and more justly, as it appears to me, as declaratory of our Lord's humility in the course of his life in the present world only, without reference to any other state of being. And they have interpreted the *form of God*, in which the apostle says he *was*, not as any thing belonging to him in a former state, but as what "was enjoyed by him in this world, says Dr. Lardner; denoting his knowledge of the hearts of men, his power of healing diseases, and raising the dead, and working other miracles, at all times, whenever he pleased." From a power of this divine kind intrusted with him, he might be truly said to be godlike, in the form of God. *Μορφη*, (*f*) *forma*, &c. the form of God, says Grotius, as cited by Lardner, denotes only an external appearance, something that strikes our senses; such for instance as Christ's eminent power of healing all diseases, casting out demons, raising the

(*f*) *Μορφη*, *forma*, in nostris libris non significat internum et occultum aliquid, sed id quod in oculos incurrit, qualis erat eximia in Christo potestas sanandi morbos omnes, ejiciendi dæmonas, excitandi mortuos, mutandi rerum naturas: quæ vere divina sunt, ita ut Moses, qui tam magna non fecit, dictus ob id fuerit deus Pharaoni. Grot. in Philip. ii. 6.

the dead, changing the nature of things; which may be called somewhat truly divine: so that Moses, though far from doing any thing of the kind equal to what Christ did, was nevertheless called (Exod vii. 1.) a god unto Pharaoh."

This interpretation will be more confirmed, and perhaps some new light let in upon this celebrated passage, by considering its connection with the subject the apostle is treating upon.

A little before, at the 27th verse of the first chapter, he begins an exhortation to his Philipian converts to peace and unity; and resuming it in the beginning of this second chapter, he says; *If there be therefore any consolation in Christ, i. e. belonging to us as christians; if any comfort of love, i. e. if any comfort to be derived from that mutual love which is peculiarly bound upon us; if any fellowship; rather any joint participation of the spirit, i. e. of the gifts of the spirit, then ordinarily dispensed to believers; if any bowels and mercies, i. e. any natural kindness and forbearance towards each other; fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.*

To

To what end now this repeated call in such variety of expression, to think humbly of their own powers and talents, and highly of those of others, but with reference to those gifts of the spirit, which he actually mentions here, and of which he speaks in another place, (1 Cor. xii.) as being sometimes the cause of much confusion, strife and vain-glory in their public assemblies for worship, and against which he would guard his beloved Philippians; that in the exercise of their different gifts, of speaking in unknown tongues; of prophesy, *i. e.* teaching by a divine extraordinary assistance; of healing diseases by a word's speaking, &c. they should not let any pride or vanity take place, but the edification of others, for which only such gifts were bestowed, to be their only object.

After pointing out to them a proper lowly temper and conduct with respect to these spiritual gifts bestowed upon them; our apostle is naturally led to recommend to them the behaviour of their great lord and master, under *his* most extraordinary gifts and endowments, and which I hope the reader will plainly see to be his purpose in what he goes on to say, which is less perceivable in our english version by omitting the connecting particle, **FOR.**

Philip.

Philip. ii. 5. 6. 7. 8.

Instead of

read

Let the same mind be in you, which was also in Christ Jesus. *For the same mind ought to be in you, which was also in Christ Jesus.*

Paraphrase.—For ye ought to be of that humble condescending disposition in the use of these extraordinary divine communications, which shewed itself in Jesus, the great anointed prophet of God, and our lord and master.

Instead of

read

Who being in the form of God, thought it not robbery to be equal with God. *Who being in the form of God (t), held not the being like unto God a spoil, or prize.*

Paraphrase.—Who being invested with the most extraordinary divine powers, did not shew any eagerness, or betray any selfish complacency in them.

Instead

(t) *ἐν ἀπαρχῇ ἡγεῖσθαι*] held not the being like unto God in the light of a prize: *i.e.* did not look upon it with those affections, which usually arise in the minds of men, when they obtain great unexpected spoil. J. J.

Philippians ii. —

Instead of

read.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.

But emptied himself, taking the form of a servant, being in the (u) likeness of common mortals.

Paraphrase.—But on the contrary, during the whole course of his ministry, acted as a person who was intirely destitute of such flattering distinctions; inasmuch as he condescended, with the utmost self-abasement to the spiritual necessities of others, as a slave attending on his God.

Instead of

read

And being found in fashion as a man, he humbled himself, and became

And appearing only as an ordinary mortal, (x) he humbled himself, obedient

(u) This is an explanation of his not being greedy to retain a likeness to God; i. e. he did not esteem those ensigns of deity and dignity a desirable thing, but gave them up. J. J.

(x) How very expressly and particularly does St. Paul here teach us, that our Lord was one of our own species,

subject

obedient unto death, even and became obedient unto the death of the cross. death, even the death of the cross.

Paraphrase.—And thus being in the condition of a common man, he willingly gave way to the lowest degradation of himself, in submitting by the will of God and for our good, to the painful and ignominious death of the cross.

Philippians ii. —

Instead of read

Wherefore God hath highly exalted him, and given him a name, which is above every name. Wherefore God hath highly exalted (y) him, and of his great favour hath bestowed upon him a name, which is above every name.

Paraphrase.—Wherefore God hath raised him to eminent dignity, and of his goodness bestowed upon him the most honourable distinction.

Instead
subject to all the innocent infirmities of our nature, with superior endowments from God, and at last highly rewarded by him for his virtues, and for nobly dying in the cause of truth!

(y) The exaltation of Christ is the prevalence of his religion by a divine power. J. J.

Philippians ii. —

Instead of

read

That at the name of	That to the name (2)
Jesus every knee should	of Jesus every knee should
bow, of things in heaven	bow, of things in heaven,
and things on earth, and	and things on earth, and
things under the earth;	things under the earth;
and that every tongue	and that every tongue
should confess that Jesus	should confess that Jesus
Christ is Lord, to the	Christ is Lord, to the
glory of God, the Father.	glory of God, the Father.

Paraphrase.—That the whole world shall be brought to submit to the authority of Christ, and to believe the gospel, with thankful acknowledgment of those gracious terms of a future eternal happiness, which Jesus delivered from the supreme Father of all : to whom ultimately all praise and honour are due.

Thus hath it been fully evinced, that St. Paul here, in speaking of Christ Jesus *being in the form*

F 2

of

(2) — that *to his name*; i. e. in acknowledgement of his religion, every human creature should bend. For things above the earth, below the earth, &c. mean only that all human creatures should acknowledge his religion; i. e. glorify the Father. J. J.

of God, and taking upon him *the form of a servant*, had nothing in his mind relating to any prior existence of our Saviour, but only intended to express the very extraordinary, godlike gifts of a divine wisdom and power conferred upon him, and his humble demeanour under them. This idea was briefly intimated to the public a few years since (a), and mentioned as having been received from a learned friend.

That friend was the late Dr. John Jebb: one of those great and rare characters, whose whole energy of mind, and his was one of the largest and most benevolent, was continually on the stretch to promote piety, virtue and the public good; with an unwearied attention, at the same time, to serve his private friends and acquaintance, by every kind office.

It pleased the divine providence to remove him from us, before he had found leisure to give a proper form to his admirable (b) lectures, and intended

(a) Two Dissertations, with a Postscript, p. 46. 47. Printed for Johnson, 1779.

(b) At the end of the manuscript, which contains the plan of these lectures, were those "Theological propositions, and miscellaneous observations, with general maxims of reason and

intended illustration of the sacred oracles, especially of the New Testament: for which scarcely any man in any age since the apostles, was better fitted. And it was an object, which he never (c) lost sight of, in his application to, and in the midst of the labours of his new toilsome profession, after that out of a principle of conscience, and that he might not any longer worship any other Being but the one true God and parent of the universe, he had resigned his preferments and prospects in the established church.

In some loose papers among his manuscript notes on the New Testament, all which he kindly bequeathed to me a few days only before the present scene closed; I found a few strictures on this passage of St. Paul to the Philippians, from which I have added one or two above, marked with

F 3

his

and religion," which are printed in vol. ii. p. 137, of Dr. Jebb's works; and which is a circumstance concerning them, not improper to be suggested, as it may serve to account for their being so collected together. With these I furnished my worthy colleague, Dr. Disney, to whom the public owe many obligations for his care and labour in arranging and publishing this excellent person's imperfect but valuable remains, and for the memorials he has given us of him.

(c) This frequently appears in his manuscript papers which he left behind him.

his usual signature and the initials of his name, J.J. And among them was the following memorandum.

‘ Mr. Tyrwhitt (*d*) was the first who convinced me, that there is in this place a reference to *‘ spiritual gifts, which the Philippian christians made their boast of, and which the apostle recommends to them to apply to their proper end of edification, with due humility and condescension as Jesus did, who possessed them in the most eminent degree.’*

I am the rather glad to mention this anecdote, not only for the deserved honour it does to one person, who will be the least pleased with what relates to himself in it : but the more, as it serves to shew the singular virtue of the friend, whose loss we must ever deplore : who, whilst he took pleasure in doing credit to others, by acknowledging any light he received from them, was so humble and communicative with respect to his own curious knowledge and discoveries, particularly in what related to the holy scriptures ; content to have others enlightened and the truth disseminated, himself shunning the fame and the appearance of it. A temper of mind this, which was in all other respects conspicuous in him, to those who knew

(*d*) With this gentleman, and with Mr. Lambert, fellow of Trinity college, Dr. Jebb lived on terms of intimate friendship, beyond any others.

knew him intimately; and which will particularly fit him for that future world, revealed to the christian, where happiness will be in proportion to men's benevolent dispositions and preference of others to themselves.

Hebrews i. 1. 2.

Instead of

read

*God—bath in these
last days, spoken unto us
by his Son, whom he bath
appointed heir of all
things, by whom also he
made the worlds.*

*God—bath in these
last days spoken unto us
by his Son, whom he bath
appointed Lord of all
things; for whom also
he constituted the ages.*

Heir of all things is the same as lord, and the latter word is only adopted as more agreeable to the general language of the apostles concerning their divine master, Acts ii. 14. 36. Peter, with all the other apostles, tell their countrymen, God bath made that same Jesus, whom ye have crucified, both Lord and Christ. Phil. ii. 9—11. God bath exalted him—and that every tongue should confess that Jesus, the Christ, is Lord, to the glory of God, the Father. The same thing is expressed Eph. i. 22. God bath put all things under his feet, and gave him to be head over all things to the church. It is also only what our Saviour himself declares

after his resurrection, Matth. xxviii. 18. *All power is given unto me in heaven and in earth*; which is explained by what follows to be only a power to propagate the gospel with effect throughout the world.

By *all things* here, of which he is said to be made lord, is to be understood, not all things in the universe, as some would make it, or all things upon this earth, but all such things as the (e) Son here mentioned, *i. e.* the Messiah, the great anointed prophet had to do with; which are only what related to the gospel and the eternal salvation of mankind.

— *For whom also he constituted the ages*; not (f) *by whom also he made the worlds*. For the sacred writer could not speak here of the creation of the natural system, because he all along afterwards describes the holy Jesus, as merely a human being, extraordinarily distinguished by almighty God. Moreover, after having said, that the Son was made

(e) All who take their ideas and knowledge from the scriptures, do and will find, that *the Son, Son of God*, is only another way of speaking to express the Christ, the Messiah.

(f) Dr. Doddridge prefers the rendering of the passage, *constituted the ages*; and yet he also inserts in his paraphrase, *created the worlds*.

made lord of all things, it is not likely that he should add, that he created them. Also, if the sacred writer wished to teach that Christ was in any fashion the creator of the world, there was other customary language in which he would have been likely to express it; and which would have had no ambiguity in it. So that if any creation is here intended, it must be the new creation, the reformation of all things by the gospel.

But the term, *αιωνας*, which we translate worlds, signifies also *ages* (*g*), certain periods in which there were different dispensations of divine providence to mankind, which made way for the gospel. And the preposition *δια*, (*b*) being used to signify

(*g*) 'Whether by *αιωνας*, *ages*, the several dispensations mankind were under from first to last,——be here meant; this seems visibly the sense of the place, that all these dispensations, in the several ages of the church, were all, by the pre-ordination of God's purpose, regulated and constituted in Christ Jesus our Lord; that is, with regard to Christ, who was appointed lord and head over all.' Locke on Ephesians, iii. 17.

(*b*) Thucydides. Ed. Oxon, 1696. Lib. vi. p. 382. — *δι' ους παρτα επιδουλον.* 'They were determined first to take revenge on him, *δι' ους* on whose account, they exposed themselves to all hazards.' This may illustrate, Heb. i. 2. by shewing, that *δια* with a genitive is expressive of a final cause, or the object in view.

The

signify, not only the instrument, but the object in view. The clause before us may very properly be rendered, *for, or on account of whom*, he constituted the ages.

Hebrews i. 5.

Instead of read

<i>For unto which of the</i>	<i>For unto which of the</i>
<i>angels said he at any time,</i>	<i>angels said he at any time,</i>
<i>Thou art my Son, this day</i>	<i>Thou art my Son, this</i>
<i>have I begotten thee.</i>	<i>day have I bestowed a</i>
	<i>new being upon thee.</i>

The apostle Paul, in Acts xiii. 33. teaches us to understand these words as expressive of our Lord's being raised to life; and therefore in that place and here, the harsh idiom of the hebrew language, *begotten*,

The above came from Mr. Belfham, in a letter to Dr. Priestley, and was communicated to me some time ago.

This gentleman has since been added to the other worthy and respectable tutors of New College, Hackney, near London, as resident tutor, at their particular desire; and, for superior judgment, knowledge, and the happy art of communicating it to others, together with an admirable talent of gaining youth to the love of science and virtue, he is an acquisition of which that promising noble Seminary may well make it's boast.

begotten, ought to be rejected, and a proper english word be used of an equivalent sense.

The term *begotten* also here and in the following instance, is rejected, as it serves to countenance the unscriptural unintelligible doctrine of Christ's prior or eternal generation before he was born of his mother Mary.

Hebrews i. 6.

Instead of

read

<p><i>And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.</i></p>	<p><i>And again, when he bringeth the well-beloved into the world, he saith, And let all the angels of God do homage to him.</i></p>
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The justness and propriety of these two alterations in this verse, hath been accounted for before.

John iii. 16. 18.

Instead of

read

<p><i>For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in</i></p>	<p><i>For God so loved the world, that he gave his most beloved Son, that whosoever believeth in him</i></p>
---	--

him should not perish, but have everlasting life. *should not perish, but have everlasting life.*

He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. *He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the most beloved Son of God.*

Hebrews i. 8.

Instead of *read*
Unto the Son he saith, *Unto the Son he saith,*
thy throne, O God, is for ever and ever. *God is thy throne for ever and ever.*

i. e. the establisher of thy throne: thy support. All must agree that the words in the original equally admit this translation. And those who are for having Christ here to be called God, a stile never once used concerning him, do not sufficiently consider, that even upon that supposition, he is at the same time, in the next verse, declared to have a God over him, who made him whatever he was.

Hebrews ii. 14.

Instead of

read

Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same.*

i. e. Christ was a man, altogether mortal, like the rest of mankind. *Hardy's* note is very proper. ' *Ipsè similiter particeps factus est eorundem; i. e. mortalis homo, et miseriis obnoxius.*

Hebrews ii. 16.

Instead of

read

For verily he took not on him the nature of angels, but he took on him the seed of Abraham. *For verily he did not deliver angels, but he delivered the seed of Abraham.*

The proper meaning of the word in the original, *ἐπιλαμβάνεται*, is, to lay hold of any one to help them. So that the taking our nature upon him, as if Christ had been possessed of another nature before, is a thing quite beside the apostle's meaning. Beausobre, whom I have followed, thus renders the words. ' *Car il n'est pas le libérateur des anges, mais de la postérité d'Abraham.*'

1 John

1 John i. 1. 2. 3.

Instead of

read

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you, that eternal life, which was with the Father, and was manifested unto us.) That which we have seen and heard, declare we unto you.

We publish unto you, concerning the word of life, him, who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hands have handled; (For the life was manifested, and we have seen, and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us.) Him whom we have seen and heard, we do publish unto you.

It is with diffidence that I propose this new translation of the entrance of this epistle, though I am myself persuaded of it's being a just representation of the meaning of St. John, for the reasons given above, in the explanation of the preface to his gospel: But let others judge of it.

It

It may be proper however, here to mention, that the apostle is here opposing some early christians, who out of mistaken regards for Christ, and the prejudices of their philosophy, would not allow him to have been a real suffering mortal, like others. And that this was the first corruption of the true doctrine concerning Christ, cannot be denied on any grounds of truth.

— *from the beginning*] is not, from the beginning of time; but, as our apostle himself is found to explain it, from the beginning of our Saviour's ministry, at which time, he might properly be called the Christ, that is, the anointed prophet, on account of the descent of the holy spirit upon him, to qualify him for his great office, in the abundant gifts of a divine wisdom and power then first conferred upon him. And a circumstance of this kind was very justly urged against these men, who, in a strange way, made Christ (*i*) a separate preexistent spirit, united to the man Jesus.

CONCLUSION.

(*i*) These men did not attend to those words of St. Paul, 1 Tim. iii. 5. *There is one God and one mediator or minister, between God and man, the man Jesus Christ*: for there Christ Jesus is called expressly, one single person of the human race. But St. Paul here likewise directly declares, in words which no one can mistake or pervert, that Christ Jesus was as surely a mortal man *ανθρωπος*, one of the human race, as all the rest of us are mortal men, *ανθρωποι*, and that he had no other origin, was in no other class of beings, was no more preexistent, than we are.

And

CONCLUSION.

It has now been manifested, in many instances, to what a degree our present english translation of the scriptures, misrepresents them, and misleads those thousands and ten thousands, who are forced to rely upon it; especially by contributing to introduce among christians, two other persons as Gods, and to be worshiped, Jesus, and the holy Ghost, putting them upon an equality with the supreme Father of all; with HIM, whom the blessed Jesus stiled his God and Father, and the only true God; whom he always worshiped himself, and directed all others to worship him only.

Those christians, who with Moses and the prophets of old, and their descendants, the present

And the apostle, by this declaration, here, as indeed every where else, but here particularly, defines and publishes Christ to have been a mortal man, and God in no sense whatsoever, by describing him as a distinct person and agent, acting between God and man. The ancient unitarians pointed to this text, among many others equally strong, to their adversaries.

present jews, believe the Divine Unity in the most exclusive absolute sense; and who have maintained and taught, and maintain and teach, that Jehovah, the Father, is God alone, and to be worshiped, and no other person, neither Jesus Christ nor the holy Ghost; they have been almost universally calumniated, may I not say? and sometimes by learned and good men, as forcing an unnatural sense upon the sacred writings, as tampering with them at other times; and altering them, to make them speak as they would have them.

But from what has been laid before you in the several chapters of this work, and the methods of interpretation of the sacred volume pursued in it, you will perceive, I trust, how much these christians have been misrepresented. For, in general, the Unitarians, (or Socinians, as they are sometimes called, though differing much from Socinus, especially in his worship of Christ) they not only profess to follow, but actually do follow the scriptures only; and form their sentiments of God, and Christ, and of the divine revealed will, from them only. These they study

by night and by day, with a single view to find out what they teach. And if in any thing they mistake, or misapprehend their meaning, they trust that they are ready, and will rejoice to correct their errors.

They are, however, absolutely persuaded, upon the firmest grounds, such as have been laid down in this work, *viz.* the testimony of Moses, of Solomon, and the antient prophets; the testimony of Jesus, and of all his apostles;

1. That there is but one God, one Person, who is God; *namely*, Jehovah, the Father alone.

2. That the holy Jesus was a man of the jewish nation, raised up and commissioned by the almighty Father to teach his will, and to bring all mankind to virtue and eternal happiness.

And although there be those who are unwilling to admit the light of these great truths; yet the clouds of prejudice are daily vanishing, and the evidence of them is continually coming forth so bright and irresistable, that there can be no doubt of the time approximating, when the fore stain and disgrace of *polytheism* will be wiped away from
the

the christian name, and the first of all the divine commandments, promulged by Moses, and adopted and confirmed by Jesus Christ, (which in the very terms excludes every person from being God but one) will be universally acknowledged and obeyed by christians, viz. Deut. vi. 4. Mark xii. 29—
 JEHOVAH is *our God*, JEHOVAH *alone*. Exod. xx. 2. 3. *I am JEHOVAH thy God. Thou shalt have no other Gods before ME.*

JEHOVAH reigns, let every nation hear,
 And at his footstool bow with holy fear ;
 Let heaven's high arches eccho with his name,
 And the wide peopled earth his praise proclaim--

 But oh ! our highest notes the theme debase,
 And silence is our least injurious praise :
 Cease, cease your songs, the daring flight controul,
 Revere him in the stilness of the soul :
 With silent duty meekly bend before him,
 And deep within your inmost hearts adore him.

MRS. BARBAULD.

F I N I S.

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